/192 cont./

Adornments

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/The first paragraph of this section, pp. 192-193, is omitted in the translation. The following illustration appears opposite p. 193, and the remainder of p. 193 follows./

181 The Chiriguano, although they occupy a very lowly place in this corner of the world, although they have little in the way of grandeur and show to display and take pride in, follow the common tendency of humanity, almost as the beast follows its instincts. Without any fear of error, if the Chiriguano were to possess great riches, he would probably invest them in his vices and in the adornment of his body.

302 [292] [574] When the Chiriguano wants to make a formal visit, he washes his body, dresses in his best clothing, and paints his face with achiote powder. The preparation of achiote seeds has been described in the preceding pages in the discussion of the flora /see p. 32/. Here I add that in order for the Urucú to be fixed on the Indian's skin it is necessary that he first soften his face, or the part that he wants to paint or embellish, with palma Christi oil.

751 302 It has already been seen that the region is hot and that atmospheric changes are very sudden; a period of extreme heat can be followed by severe cold, and in these changes the Chiriguano's skin becomes chapped. To avoid this nuisance, men and women paint their faces and their feet with the cosmetic. [527] They also use it during public drinking sessions, at banquets, and during the preparation of chicha in order to ward off the high [758] heat, as well as during convalescence and after having recovered from smallpox (1).

1. Achiote powder with palma Christi oil is cool in hot weather and warm in cold [178] weather. The neophytes in the missions no longer use it, or, if they do, it is sparingly and as a remedy.

[text continues on p. 267]

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736 603 824 853 very easily manages to make the milk come down. She grinds watermelon seed or sarsaparilla root, Isipocagua, and washes herself repeatedly, squeezing herself over or above her breasts, and makes the famished child suck continuously for several days, and in a short time she achieves the desired result. Sometimes even young women lose their milk. They then look for the root and juice of the sámolo, or cipoi, wash the breasts with this juice, and succeed in nursing their children again (2).

2. In the confirmation administered by the Bishop in October, 1909, in Ivu Mission, an old woman of some 60 years of age presented her granddaughter, whom she had nursed. She is still alive, and so is the twin granddaughter, although not very strong.

Joy and Grief

855 For the Chiriguano race their joy at the birth of a male child is the same as at that of a female child, because if the former helps his father in field chores and in hunting and fishing, the latter helps her mother in household chores, and the father as much as the grandfather very much like to eat meal which has been ground by the hands /213/ of their daughter 765 855 or granddaughter. If either one dies, the grief that the old people feel is very heavy. I witnessed many times a mother's agonies of grief over the death of her son and the profound feeling of the father over the irreparable loss of his idolized daughter.

797 758 164 What I am going to relate will better convince my readers. In the month of July in the year 1909, a rabid dog at the girls' school of the San Buenaventura de Ivu Mission bit Cecilia Yaguándai slightly and Ana Yarandui and Delina Aragúndai more severely. The two latter, younger than the

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797 first, came to me to be treated for their wounds, to which I
758 applied cotton soaked with ammonia, of which I also made
164 them drink five drops. The two went through a high fever for four days, but they are alive. Cecilia did not consider her bite very important and did not come to me; I did not know that she had been bitten. She did not have a high fever either, because in fact scarcely any blood came out, according to what her companions say.

The month of January came, just six months after June, and the little girls who had been treated with ammonia again had the same degree of fever and recovered. The other girl began to be afraid of water and to be laughed at by her companions for this fear, so much so that she was the object of foolish tricks. She went down to the town, she wanted to drink water, was unable to, and she told her parents. At once she said that she had pain in her wrist, in her little breast, and in her shoulder, and nothing could be done to treat her; the sickness got worse and she received the last rites. The night before she died she tried to run out of the house; she howled without rest and tried to hit and bite her mother. In all, she had true hydrophobia, which carried her to the grave in three days (1).

> 1. The child Cecilia was bitten by the rabid dog right on her wrist, which is where the first pain began six months later. When I blessed her with holy water, she was afraid and shrank away.

Until she was buried, I did not know what had happened in the month of July, but when I saw such a similarity to rabies, I inquired and it turned out to be this which had
753 caused her death. Her parents, since they could not be
754 persuaded that the bite could produce an effect after so long a time, attributed her violent death to sorcery, stating that this must have been done by a young man who a few days earlier